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MANUAL

OF THE

Plymouth Church,

BROOKLYN, L. I.

HENRY WARD BEECHER,

PASTOR.

THE NEWBERRY LIBRARY CHICAGO

Third Edition.

PUBLISHED BY VOTE OF THE CHURCH,

In the Year of our Lord

1854.

NEW-YORK:

PRINTED BY C. J. BARTRAM,

102 *Maiden Lane, near Pearl Street.*

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BROOKLYN. PLYMOUTH CHURCH.
Manual of the Plymouth church, Brooklyn, L.I... 3d edition... New-York, Bartram, 1854.
55p.

"Members of the church, September, 1854": p.47-53.

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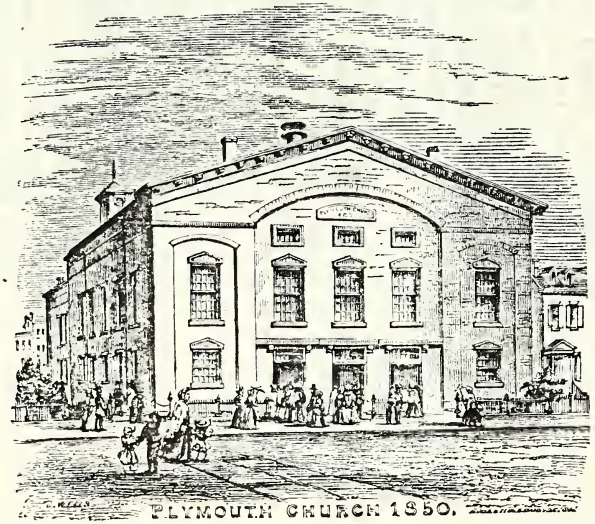
LANDING OF THE PILGRIMS

Plymouth Church Property.

The ground upon which "The Plymouth Church" now stands, comprising seven lots, running through from Cranberry to Orange Streets, was purchased in 1823, of John and Jacob M. Hicks, for the erection of an edifice for the use of "The First Presbyterian Church." At that time the population of Brooklyn was less than ten thousand. The enterprise was regarded by cautious men as hazardous; the Church being built in what was then cultivated fields, and far out from the settled portion of the village, though now in the densest part of Brooklyn Heights. A Lecture Room, including a Sabbath-School Room and Study, was attached to the rear of the Church, fronting upon Orange Street, in 1831. The Pastors who labored on this ground were Rev. Joseph Sanford, from 1823 to 1829; Rev. Daniel L. Carroll, D. D., from 1829 to 1835; Rev. Samuel H. Cox, D. D., from 1837 to 1847, when the Presbyterian Society built their present house of worship upon Henry Street, and the property was sold to John T. Howard, Henry C. Bowen, Seth B. Hunt (all of the Church of the Pilgrims), and David Hale, of the Tabernacle Church, New-York. Mr. Howard conducted the negotiations, and the other gentlemen furnished the money. The purchase was made in June, 1846, for twenty thousand dollars, and possession was given May 16th, 1847. This property was conveyed to the Plymouth Church, by the above named gentlemen, for the actual cost and interest, on the first of June, 1848.

The original Church was 72 feet in length; it was afterwards enlarged by the addition of 18 feet, making it 90 feet in depth, by 56 feet in width. The Lecture Room was 36 feet by 50 feet.

The Plymouth Church occupied these buildings until January, 1849, when, having been seriously damaged by fire, they were removed to make way for the present edifice.



PLYMOUTH CHURCH 1850.

HISTORY

OF THE

Organization of the Church and Society, &c.

The first meeting of those interested in the establishment of a new Congregational Church in Brooklyn (now called "The Plymouth Church"), was held at the house of Henry C. Bowen, on Saturday evening, May 9th, 1847. Present: David Hale, of New-York; Jira Payne, John T. Howard, Charles Rowland, David Griffin and Henry C. Bowen, of Brooklyn.

The meeting was opened by prayer; after which David Hale made some statements in relation to the property now held by "The Plymouth Church," and then, in behalf of himself and the other owners, offered the use of said property for purposes of religious worship as soon as the premises should be vacated by "The First Presbyterian Church." Whereupon it was

Resolved, "That religious services shall be commenced, by Divine permission, on Sunday, the 16th day of May,"—that being the first Sabbath after the house was to be vacated.

On Sunday morning, May 16th, 1847, notice having been given in the newspapers, the Meeting-House in Cranberry Street was opened for religious worship.

Henry Ward Beecher, being providentially in the city, was invited to preach the first sermon. At the close of the services, public notice was given that a weekly prayer-meeting would be established, commencing the next Friday evening, in the lecture room. At the appointed time, about thirty persons were present to unite in prayer for the *Divine* blessing on the new enterprise, most of whom expressed a desire to connect themselves with the Church when organized. Jira Payne conducted the exercises. At the close of the prayer-meeting, on motion of David Hale from New-York, John T. Howard, Henry C. Bowen, Richard Hale, Charles Rowland, and Jira Payne, were appointed a Committee to make arrangements

for the formation of a Church; to prepare and report Articles of Faith and a Covenant, a Form of Admission, Ecclesiastical Principles and Rules, Manual for business, &c. Also to give notice, the following Sabbath, to all persons who desired to be connected with the Church at its organization, to be present at the next Friday evening prayer-meeting. At the *two* subsequent prayer-meetings, twenty-one persons handed in their names to be organized into a Church. On Friday evening, June eleventh, the Committee appointed to prepare Articles of Faith, &c., made their report, which, after some amendments, was adopted, and notice was given that the Church would be organized on the following Sabbath evening.

A Council of Ministers and Delegates from other Churches, convened at the house of John T. Howard, on Saturday evening, the 12th day of June, by invitation of the Committee, who presented to said Council the Articles of Faith and Covenant adopted, also the credentials of those persons who expected to be organized into a Church.

Said Council were as follows:

FROM THE CHURCH OF THE PILGRIMS.

Rev. RICHARD S. STORRS, Jr., Pastor.

Bro. CHANDLER STARR, Delegate.

FROM THE SECOND CONGREGATIONAL CHURCH.

Rev. I. N. SPRAGUE, Pastor.

Bro. A. B. DAVENPORT, Delegate.

FROM THE BROADWAY TABERNACLE CHURCH, N. Y.

Rev. J. P. THOMPSON, Pastor.

Bro. DAVID HALE, Delegate.

FROM CHRYSTIE ST. CONGREGATIONAL CHURCH, N. Y.

Rev. D. C. LANSING, D. D., Pastor.

Bro. SEYMOUR WHITING, Delegate.

The Council voted to approve what had been done, and accepted the invitation of the Committee, to participate in the public services of the organization, on the following evening.

On Sunday evening, the thirteenth day of June, the Church was organized. A Sermon was preached on the occasion by Richard S. Storrs, Jr., Pastor of the Church of the Pilgrims. Other clergymen, members of the Council, took part in the services.

THE FOLLOWING IS A LIST

OF THE

Members of the Church, at its Organization.

BOWEN, HENRY C.
BOWEN, LUCY MARIA
BLAKE, ELI C.
BURGESS, BENJAMIN
BURGESS, MARY

CANNON, MARY

GRIFFIN, DAVID

HALE, RICHARD
HALE, JULIA
HOWARD, JOHN T.

KNIGHT, RACHAEL

MORSE, JOHN F.
MORSE, REBECCA

PAYNE, JIRA
PAYNE, ELIZA

ROWLAND, CHARLES
ROWLAND, MARIA

TURNER, ALPHEUS R.
TURNER, LOUISA

WEBB, JOHN
WEBB, MARTHA

ORGANIZATION OF THE SOCIETY.

A meeting was held, in accordance with the laws of the State, on Monday evening, the fourteenth day of June, 1847, in the Lecture Room of the Church, for the purpose of organizing a Religious Society. Jira Payne was appointed Chairman, and J. Wilson Green, Secretary, both of whom were appointed Inspectors of Election for Trustees.

Henry C. Bowen, John T. Howard, and Daniel Burgess, were elected Trustees, who subsequently were divided by lot to serve, each in the order as they stand, for the term of one, two, and three years.

"THE PLYMOUTH CHURCH"

was adopted, upon deliberation, as the corporate name of the Society.

The Certificate of Incorporation was recorded in the Clerk's Office of Kings County, on the twenty-seventh day of September, 1847.

CALL AND INSTALLATION OF PASTOR.

On Monday evening, June fourteenth, the Church, by a *unanimous* vote, elected Henry Ward Beecher to be their Pastor, and a committee was appointed to act with the Society in presenting the call.

During the summer the church was opened for religious worship three times each Sabbath. Various clergymen, mostly from New-England, were invited to supply the pulpit. On the fifth day of September a Sabbath School was organized, consisting of ten teachers and twenty-eight scholars. Henry C. Bowen was elected Superintendent, and John T. Howard, Secretary.

After some two months delay, the call presented to Henry Ward Beecher was accepted. On Sunday, the tenth day of October, 1848, he commenced his labors; and on Thursday, the eleventh day of November, he was publicly installed as Pastor of the Church and congregation.

MINUTES OF COUNCIL.

The following is a copy of the minutes of the Council: "At an Ecclesiastical Council, convened by letters from the Plymouth Church in Brooklyn, in the State of New-York, at their lecture-room, on the eleventh day of November, in the year of our Lord 1847, for the purpose of installing (if the way should be found clear) the Rev. Henry Ward Beecher as their Pastor, there were present—

FROM THE CHURCH OF THE PILGRIMS, BROOKLYN.

Rev. RICHARD S. STORRS, Jr., Pastor.
Bro. SETH B. HUNT, Delegate.

SECOND CONGREGATIONAL CHURCH, BROOKLYN.

Rev. I. N. SPRAGUE, Pastor.
Bro. EDWARD CORNING, Delegate.

SECOND CONGREGATIONAL CHURCH, NEW-YORK.

Rev. D. C. LANSING, D. D., Pastor.
Bro. ABRAHAM C. VAN EPPS, Delegate.

CHURCH OF THE PURITANS, NEW-YORK.

Rev. GEO. B. CHEEVER, Pastor.
Bro. OLIVER E. WOOD, Delegate.

FOURTH CONGREGATIONAL CHURCH, NEW-YORK.

Rev. WILLIAM W. WALLACE, Pastor.
Bro. JOSEPH D. KELLOGG, Delegate.

BROADWAY TABERNACLE CHURCH, NEW-YORK.

Rev. JOSEPH P. THOMPSON, Pastor.
Bro. DAVID HALE, Delegate.

SULLIVAN STREET CHURCH, NEW-YORK.

Rev. S. BRISTOL, Pastor.
Bro. A. S. BALL, Delegate.

SECOND CONGREGATIONAL CHURCH, BRIDGEPORT, CONN.

Rev. NATHANIEL HEWIT, D. D., Pastor.
Bro. JAMES RUTHVEN, Delegate.

SALEM CHURCH, BOSTON, MASS.

Rev. EDWARD BEECHER, D. D., Pastor.
Bro. EBENEZER WELLMAN, Delegate.

NORTH CHURCH, HARTFORD, CONN.

Rev. HORACE BUSHNELL, D. D., Pastor.
Bro. THOMAS DAY, Delegate.

NORTH CHURCH, NEW-HAVEN, CONN.

Rev. S. W. S. DUTTON, Pastor.
Bro. JAMES BREWSTER, Delegate.

Also, Rev. HEMAN HUMPHREY, D. D.,
of Pittsfield, Mass.

Rev. Dr. HEWIT was chosen Moderator, and
Rev. Mr. DUTTON was chosen Scribe.

Rev. JOHN MARSH, Rev. J. M. ROWLAND, Rev. O. W. BIDWELL, and Rev. LEBBEUS ARMSTRONG, being present, were invited to sit with the Council as corresponding members.

The Council being thus organized, sought the Divine Blessing by prayer, being led therein by the Moderator.

The invitation addressed by the Church and Society to Rev. HENRY WARD BEECHER, to become their Pastor—Mr. Beecher's acceptance of the same—and also the resolutions of the Society pertaining to his pecuniary support while in the pastoral office over them, being presented to the Council, were pronounced, by vote, satisfactory, and ordered to be placed on record.

After an extended and thorough examination of the Pastor elect, respecting his views of the doctrine of natural and revealed religion, his experience of renewing and sanctifying grace, and his object in entering on the work of the Christian Ministry, the Council unanimously pronounced the examination sustained, and voted to proceed to Installation, assigning the services thereof, as follows:

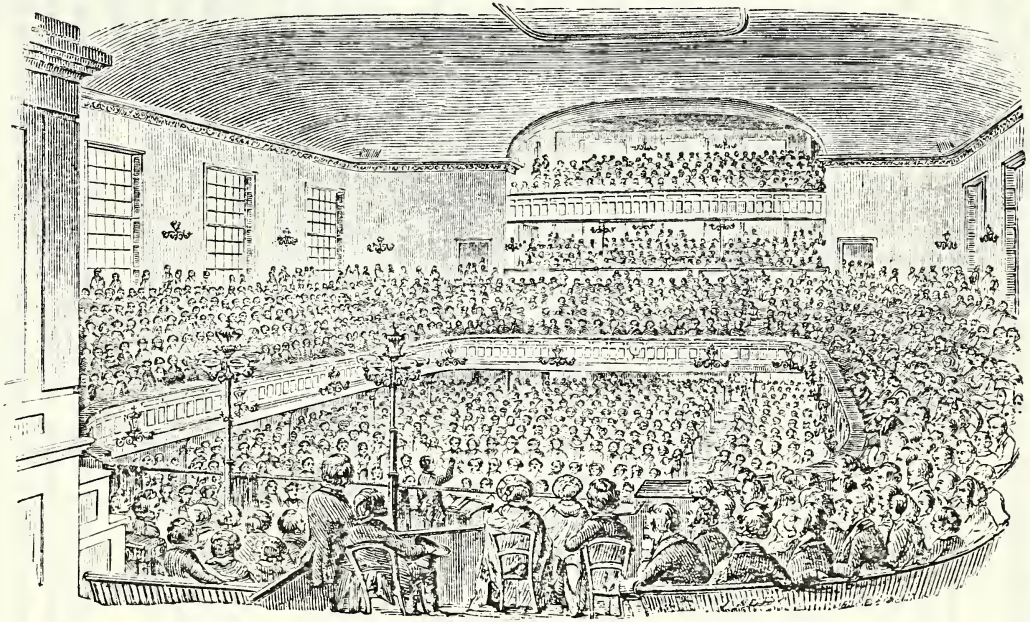
Invocation and Reading of the Scriptures—by Rev. Dr. HUMPHREY.
Sermon—by Rev. Dr. EDWARD BEECHER.
Installing Prayer—by Rev. Dr. HEWIT.
Charge to the Pastor—by Rev. Dr. LANSING.
The Fellowship of the Churches—by Rev. R. S. STORRS, JR.
Address to the People—by Rev. J. P. THOMPSON.
Concluding Prayer—by Rev. Dr. BUSHNELL.

These services were duly performed.

(Signed) NATHANIEL HEWIT, Moderator.
(Signed) S. W. S. DUTTON, Scribe.

A very interesting revival soon commenced, during which more than seventy persons indulged the hope that they passed from death unto life, nearly all of whom connected themselves with this and other Churches.

A social meeting was early established for the promotion of friendly intercourse and Christian affection. Many who might not otherwise have been acquainted for years, have been brought together as



INTERIOR OF PLYMOUTH CHURCH.

Christians and friends, and the result has been the awakening of a deep interest in each other, and the promotion of the kindest feelings throughout the congregation.

The congregation, from the first, had been so greatly disproportioned to the room in the Church building, as, during the first year, to suggest the necessity, ere long, of rebuilding. The question was, however, unexpectedly settled by fire, January 13th, 1849, which so seriously damaged the structure, that, upon examination, the Society were unanimously of opinion that the Church should be rebuilt rather than repaired.

The wants of this part of Brooklyn, and other substantial reasons, determined the Society to retain the old site. Every movement of the Trustees in the commencement of the new enterprise was submitted to the Society, and, after full discussion, adopted with their unanimous consent. The plans submitted by J. C. Wells, Architect, and adopted, called for a Church 105 feet long, and 80 feet broad, with a height of 43 feet from the floor to the ceiling. The Lecture Room, of two stories, is 50 by 80 feet; the whole extent of both, from street to street, being 185 feet. There are eleven rooms in all, viz: the Main Audience room, measuring 76 by 92 feet in the clear; the Lecture room, 48 by 51 feet; the Sabbath School room, 24 by 64 feet; four rooms for Bible and Infant Classes, each 10 by 16 feet; two Social Circle parlors, each 24 by 32 feet; a Reception parlor and Pastor's study, each 14 by 22 feet. The Church will seat, in pews, 2,050 persons; and with additional seats provided for the aisles, &c. can be made to contain nearly 3,000.

Solomon Conklin, mason, and Tappan Reeve, carpenter, contracted to build the house. The corner stone was laid May 29, 1849, and the building completed so that the congregation occupied it for worship on the first Sabbath of January, 1850, the very day specified in the contract.

No serious difference of opinion is known to have existed among the members of the Society during the whole progress of the work; a result attributable, doubtless, to the judicious care of the Trustees, in referring every important step to the whole Society, to be examined and discussed, before being carried into effect.

Of the whole sum subscribed, $31,489, there has been collected $31,127; the remainder, through the death or removal, &c., of the subscribers, will probably be lost.

It may serve a good purpose to insert the following Table of Subscriptions, showing the Church to have sprung from the zeal of many, and not from the bounty of a few.

TABLE.

2	Subscriptions of	$ 2	$ 4	9 Subscriptions of $ 200	$1.800
13		5	65	7	250	1,750
107		10	1,070	1	300	300
1		15	15	1	400	400
42		20	840	8	500	4,000
22		25	550	1	600	600
21		30	630	1	700	700
1		40	40	1	750	750
41		50	2.050	1	1.000	1.000
2		60	120	1	1.500	1,500
1		75	75	1	2.000	2.000
1		80	80	3	2,500	7.500
32		100	3.200			
3		150	450	Total,		$31,489

Whole number of Subscribers, ... 324

The value of the whole Church property, organ, furniture, &c., as it now stands, is estimated at $65,000.

No sooner had the congregation been deprived of their place of worship by fire, than invitations were extended by almost all the neighboring Churches, to use their respective buildings for worship, which kindness was gratefully accepted for a period of nearly two months. Sabbath evening Services were held during this time in the Church of the Pilgrims. As it was found to be impossible to conserve the interests of the Church and congregation while they were in such an unsettled and migratory state, they at once decided to erect a temporary place of worship upon grounds in Pierrepont street, generously offered by Lewis Tappan, Esq. A building, 100 feet by 80, was erected in the brief space of thirty days; and in this the congregation worshiped, with great pleasure and profit, until the first Sabbath in January, 1850. The whole expense of the "Tabernacle," including a small study, was $2,800. The sale of the building, together with the Sabbath collections taken during its occupancy, more than reimbursed the original cost; and the rents of pews were amply sufficient to meet current expenses. The erection of this building proved to be a most beneficial measure. The absence of the Pastor for several months, by reason of sickness, with the general prevalence of Cholera during the summer, would have proved well

nigh the dispersion of the congregation, had they been obliged to wander from place to place, or to occupy the only very limited and inconvenient halls which could be obtained.

The prayer-meetings of the Church, led in turn by the brethren, and conducted in a manner designed to educate and exercise the gifts of the whole membership, have come to be esteemed, perhaps, the most important and edifying of all our meetings. Since the completion of the new buildings, a Social Meeting has been often held in the parlors thereof, for the sake of extending the acquaintance of members of the Church and congregation, and of ripening the interest excited into Christian friendship. And to these social gatherings is to be attributed much of the harmony, and of the marked cheerfulness and friendship, which exist in the Church and Society. In this manner the Pastor is brought into contact with all the persons of the congregation, who may wish such acquaintance.

When the second edition of the Manual was issued (in July 1850), the total number of members was 378. Since that time there have been added to the Church 380. During the same period there have been removed, by death and for other causes, 107; leaving the present actual number, 651. The year 1852 was especially fruitful in blessed results. During that year there were added to us—by letters from other Churches, 59; on profession of their faith, 103. Total, 162. Of these, the proportion of males to females was very nearly two to one; it being of males 103, of females 59. During the whole time, we have enjoyed uninterruptedly the stated means of grace, and the attendance upon the public services of the Sanctuary has been uniformly large.

In the general prosperity of the Church, the Sabbath School has also participated. During the past two years, its numbers have increased nearly one-third. It now numbers 355 pupils, and 36 teachers, distributed as follows: In the main school room there are 32 classes and teachers, with an average attendance of 200 pupils. *In addition to this*, there are in separate rooms of the building three Bible Classes—two of them with an average attendance of from 6 to 10, and the other from 25 to 35. The Infant School numbers about 60. During the past two years there have been more than 50 hopeful conversions among the members of the Sabbath School and Bible Classes. The Library contains over 800 volumes.

It is believed that the spiritual prosperity of the Church and Society has been in no small degree dependent upon its promptness in dis-

charging its pecuniary obligations. The annual pew-rents of the Church amount to about $12,000, of which not more than one per cent. has ever been lost. During the year 1852, there was paid for the extinguishment of the floating debt of the Church the sum of $13,200, leaving the Society in debt but $16,000—being the balance for the original purchase of the property, which is secured by a mortgage on the present premises.

During the past year our contributions to the various religious charities of the day, including subscriptions for church building at the West, have been $10,000; and during the six years of our existence as a Church, we have raised for the Church Building and its expenses, and for various benevolent purposes, sums amounting in the aggregate to about $144,000.

FORM OF ADMISSION TO THE CHURCH.

[The Articles of Faith, Covenant, and Rules, having been revised by a Special Committee, were adopted by the Church as they now stand, on the 17th of April, 1848, by a unanimous vote.]

You have separated yourselves from this congregation, dear friends, to perform one of the most momentous, and yet joyful acts of your life. You will never cease to feel the effect of the dedication which you now make. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will ever rejoice that you were brought to this hour; but if your soul shall draw back, and you shall put Christ to an open shame, this deed and this hour shall be everlasting witnesses against you.

You have been deeply convinced of your personal sinfulness; you have heartily repented thereof; you have believed in the forgiving love of Jesus Christ; you have dedicated your heart and life to him: that dedication you are about to renew in the presence of God and this congregation. Yet, be not cast down. Though we have thought it meet to admonish you, it is with a calm and cheerful hope that He who in love has called you will never leave nor forsake you until you shall stand in Zion and before God.

ARTICLES OF FAITH.

1. We believe in the existence of One Ever-living and True God, Sovereign and Unchangeable, Infinite in Power, Wisdom and Goodness.

2. We believe the Scriptures of the Old and New Testaments to be inspired of God; to contain a revelation of His will, and to be the authoritative rule of faith and practice.

3. We believe that the Father, the Son, and the Holy Ghost, are revealed in the Scriptures as existing, in respect to attributes, character and office, as three Persons, equally Divine; while in other respects they are united, and are, in a proper sense, One God.

4. We believe that our First Parents were created upright; that they fell from their original state by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.

5. We believe that God so loved the world that He gave his only begotten Son to die for it; that Christ appeared in the flesh; that he set forth a perfect example of obedience; that he purely taught the truths needful for our salvation; that he suffered in our stead, the just for the unjust; that he died to atone for our sins and to purify us therefrom, and that he rose from the dead and ascended into heaven, where he ever liveth to make intercession for us.

6. We believe that God offers full forgiveness and everlasting life to all who will heartily repent and believe in the Lord Jesus Christ; while those who do not believe, but persevere in sin, shall finally perish.

7. We believe in the resurrection of all the dead; in a final and general Judgment, upon the awards of which the wicked shall go into everlasting punishment, and the righteous into life eternal.

[*Thus do you believe?*]

COVENANT.

Do you now avouch the Lord Jehovah to be your God; Jesus Christ to be your Savior; the Holy Spirit to be your Sanctifier? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to the service of God? Do you receive his word as the rule of your life, and, by his grace assisting you, will you persevere in this consecration unto the end?

[The ordinance of Baptism, if not previously received, will here be administered.]

COVENANT WITH THE CHURCH.

[Here those who unite by letter will rise in their places.]

Do you solemnly covenant and agree to study the peace, purity and liberty of this Church; to love and watch over its members as your brethren; to receive from them all needful care and admonition? Will you labor together with us in the maintenance of its public worship and ordinances; submit to necessary discipline, and avoid all causes of scandal and offence, so long as in the Providence of God you shall continue among us?

[The members of the Church will here rise.]

We, then, the members of this Church, do joyfully and cordially receive you into our number. We promise to bear with you, to love, to edify, and by all means in our power to advance you in the Divine life. Amen.

ECCLESIASTICAL PRINCIPLES AND RULES.

1. This Church is an independent ecclesiastical body; and, in matters of doctrine, order and discipline, is amenable to no other organization.

2. Connection with other Churches.—This Church will extend to other evangelical Churches, and receive from them, that fellowship, advice and assistance which the laws of Christ require.

3. Admission of Members.—Application for Church membership, either by letter or profession, must be made to the Examining Committee; and those approved shall be propounded to the Church and congregation at least one week before the Communion. They shall become members by vote of the Church, and giving a public assent to the Articles of Faith and Covenant.

4. Dismission of Members.—It is expected that members on removing will ask for Letters of dismission and recommendation. Requests for such Letters may be announced at the weekly Prayer-Meeting or Lecture; and if at the end of one week no objection has been made to the Clerk, he shall issue the customary Certificate.

5. Rights of Members.—No member can be deprived of Church privileges except by regular process. The presentation of complaints may be first made to the Examining Committee, who shall, upon sufficient cause, prefer charges to the whole Church; or the complainant may present his complaint in person to the Church. When a member is accused, he shall be seasonably furnished with a copy of the complaint, and shall have a full hearing.

6. Censures.—The censures inflicted on offenders are, private reproof, public admonition, suspension or excommunication, according to the aggravation of the offence; and in case of excommunication, notice thereof shall be given from the pulpit on the Sabbath.

7. Infant Baptism.—On the Sabbath next succeeding each Communion season, an opportunity will be given for Christian parents to present their infant children for the ordinance of Baptism. It is expected of parents that they will present, *in writing*, their own names, together with the full name of each child, and the date of its

birth, that the same may be entered by the Clerk on the records of the Church. Children are entitled to Baptism, where *either* parent is a member of a Christian Church.

8. Deaths to be Recorded.—In case of the death of any member, or baptized child of this Church, it shall be the duty of any surviving member of the family to notify the Clerk. And if none of the family or immediate relatives of the deceased are members of this Church, then it shall be the duty of *any* member of this church acquainted with the facts, to inform the Clerk of the same, in writing, that it may be entered upon the Records.

9. Monthly Concert.—The Monthly Concert of Prayer for Missions shall be held in the Lecture Room, on the first Monday evening of each month. The funds collected at these meetings shall be equally divided between the Am. Board of Commissioners for Foreign Missions, and the Am. Home Missionary Society, unless otherwise directed at the annual business meeting.

10. Thanksgiving Collection.—A collection shall be taken up after the sermon on Thanksgiving Day, for the benefit of the poor in the congregation, to be distributed by the Deacons.

11. Officers.—The stated Officers of the Church shall be the Pastor or Pastors, Deacons, Examining Committee, Music Committee, Clerk, and Treasurer.

12. Duties of Deacons.—It shall be the duty of the Deacons to assist in the administration of the Lord's Supper, to distribute the charities of the Church, and in the absence, or at the request of the Pastor, to provide a supply for the Pulpit and the Lecture Room.

13. Deacons how Chosen.—In 1848 two Deacons shall be chosen for three years, two for two years, and two for one year; and at each subsequent annual meeting, two shall be chosen for three years; and at the expiration of their terms of office, they shall be ineligible for one year.

14. Examining Committee.—The Examining Committee shall consist of the Pastor, and Deacons (who shall be members ex-officio), and six brethren. In 1848 two members shall be chosen for three years, two for two years, and two for one year; and at each subsequent annual meeting two members shall be chosen for three years; and at

the expiration of their terms of office they shall be ineligible for one year. Members of the Church are entitled to be present at and to participate in the examination of candidates.

15. Music Committee. The Music Committee shall consist of six brethren, who shall be chosen for the same length of time and under the same limitations as the Deacons and the Examining Committee. They shall have power to appoint suitable persons to conduct the Music of the Church; make all necessary arrangements to furnish a well disciplined Choir; and also for the practical development of musical talent in the congregation. The Pastor, also, shall be, ex-officio, a member of this Committee.

16. Duties of Clerk.—It shall be the duty of the stated Clerk to record the doings of the Church at its business meetings; also to keep the Covenant, Confession of Faith, Form of Admission, Ecclesiastical Principles and Rules, recorded in a place by themselves; and a chronological list of its members, with the times of their admission, dismission, or death, so far as he can ascertain the same. He shall also record the names of the children baptized, with the date thereof, the date of the birth, and the names of the parents; and at the annual meeting present a *written* Report on the state of the Church and its history during the previous year, including an account of the members received and dismissed.

17. Terms of Office.—The terms of office of the Deacons, Examining Committee, Music Committee, Clerk, and Treasurer, shall expire on the first day of January.

18. Vacancies.—Vacancies in any of the offices occurring between the annual meetings, may be filled at any regular business meeting, notice of the intention to fill such vacancies having been given from the pulpit on the previous Sabbath.

19. Officers how Elected.—All Officers shall be elected by ballot, without nomination; and all elections shall be determined by the vote of a majority of the members, of lawful age, present and voting.

20. Lord's Supper.—The Lord's Supper shall be celebrated on the first Sabbaths of January, March, May, July, September and November.

21. Prayer Meetings.—This Church will meet for prayer and conference every Sabbath afternoon; and the brother presiding shall appoint another brother to preside the next Sabbath afternoon. There will also be a Prayer-Meeting on Friday evening, conducted by the Pastor, or in his absence by one of the brethren.

22. Business Meeting.—A business meeting of the Church shall be held, after the religious services, on the Friday evening next preceding the first Sabbath in each month; but at the meeting next before the Communion, no business but the reception and dismission of members shall be transacted, unless by general consent.

23. Special Business Meeting.—The Clerk, on the written requisition of any seven male members, of lawful age, shall call a special business meeting, by causing a notice to be read from the pulpit.

24. When Business can be Transacted.—No business shall be transacted except at meetings regularly organized; and full minutes shall be taken of every such meeting, and entered by the Clerk on the Records.

25. Moderator.—At each business meeting a Moderator shall be chosen.

26. Meetings opened with Prayer.—All meetings for business shall be opened with prayer.

27. Action on Resolutions.—No resolution shall be considered at the same meeting at which it is offered, if any objection is made thereto, but shall be reduced to writing by the mover, and referred to the next business meeting. The objection may be overruled, however, by three-fourths of the members present.

28. Annual Meeting.—A Meeting for the choice of Officers, and for other business, shall be held annually on the second Thursday evening of December, at which the Clerk shall present a written Report on the state of the Church, and its history during the previous year, including an account of the members received and dismissed; and a report shall also be presented by the Treasurer, and his accounts duly audited.

And the following shall be the *Order of Business:*

1. Annual Reports.
2. Proposed Amendments to the Ecclesiastical Rules, &c.
3. Election of Officers.
4. Resolutions and other business.

29. Monthly Collections.—A Collection shall be taken up in the Church on the last Sabbath of each month, both morning and evening, for the following benevolent objects:

January. AMERICAN CONGREGATIONAL UNION.
L. S. Benedict, T. C. Fanning, Geo. G. Spencer, Committee.

February. CHURCH EXTENSION FUND.
H. C. Bowen, A. Studwell, James Freeland, "

March. HOME MISSIONARY CAUSE.
S. P. Church, J. T. Howard, E. D. Goodenow, "

April. CITY TRACT SOCIETY.
C. A. Avery, J. E. Corning, Wm. A. Beecher, "

May. SEAMEN'S FRIEND SOCIETY.
Thos. Hale, Samuel Boyd, Dr. J. W. Smith, "

June. TEMPERANCE CAUSE.
Edward Corning, A. Fitzgerald, J. I. Perry, "

July. PLYMOUTH CHURCH EDUCATION FUND.
J. T. Conklin, Geo. H. Day, Cornelius Smith, "

August. HOME FOR THE FRIENDLESS.
Thos. S. Eels, Jos. H. Ladd, Wm. H. Prichard, "

September. WESTERN COLLEGES.
L. Eames, E. A. Nichols, Wm. H. Bigelow, "

October. FOREIGN MISSIONS.
D. Burgess, T. H. Sanford, A. B. Davenport, "

November. SABBATH-SCHOOL CAUSE.
H. E. Morrill, Warren Green, Geo. A. Bell, "

December. CITY BIBLE SOCIETY.
R. W. Ropes, A. D. Wheelock, C. Wilbur. "

30. Election of Treasurer of the Benevolent Fund, and Committees.—The Treasurer and the several Committees shall be chosen yearly, at the annual business meeting.

31. Duties of Benevolent Fund Committees.—No money shall be paid by the Treasurer to any object, except on the written order of at least two members of the Committee, and then only to the Society or cause for which said money was collected. It is expected that the Committees chosen to act in behalf of each object will make personal solicitation throughout the congregation, within the month named, and use all proper means to obtain a liberal subscription and collection.

The Confession of Faith, Covenant, Form of Admission, or Ecclesiastical Principles and Rules shall not be altered, except by a vote of two-thirds of those male members of lawful age, present and voting at any annual meeting; nor shall such alteration be considered, unless a notice containing the substance thereof shall have been given in writing, at a previous business meeting.

BASIS OF UNION

BETWEEN THE CHURCH AND THE SOCIETY.

1. The Society shall hold the property, and receive the income, and make all pecuniary engagements, appropriations and payments.

2. In calling a Pastor, the Society and Church will act as concurrent bodies—a majority of each being necessary to constitute a call; the Church nominating, and the Society confirming or rejecting the nomination.

3. The Church will provide for the supply of the pulpit when there is no settled Pastor; make the necessary arrangements for singing, and in general, for the orderly celebration of religious worship: and the Society will liquidate all reasonable expenses thereby incurred.

MEETINGS.

The Annual Meeting of the Society for the election of Trustees, and other business, will be held on Thursday evening following the first Sabbath in January.

ORDER OF BUSINESS.

1. Reading the call of the Meeting, duly certified by the Pastor or other Officer of the Church.
2. Treasurer's Report.
3. Election of Trustees and other Officers.
4. Appointment of Auditor for the ensuing year.
5. Other Business.

MISCELLANEOUS.

Weekly Services.

Preaching, Sabbath morning and evening.
Prayer-Meeting, Sabbath afternoon, in the Lecture Room.
Lecture, on Wednesday evening.
Prayer-Meeting, on Friday evening.

Inquiry Meetings.

Meetings for religious conversation with the Pastor occur by special appointment.

Social Circle.

A Social Meeting will be held, ordinarily in the Social Circle Parlors, every other Tuesday evening, the special object of which is to promote acquaintance, sympathy and friendship, throughout the Church and congregation.

Application for Church Membership.

Those wishing to join the Church, either by Letter or on profession of their faith, are invited to meet the Examining Committee *in person*, at their appointed sessions, notice of which will be publicly given.

Prayer Meetings.

The Sabbath afternoon Prayer-Meetings are conducted by the brethren of the Church, one of whom will preside, whose duty it shall be to appoint another brother to preside at the next meeting. At these meetings the members of the Church are invited to take a part, to express their feelings in regard to their own experience, to provoke each other to more faithfulness in the cause of Christ, and to influence the Church, as a body, to a higher standard of piety and benevolence.

The *Friday* evening Prayer-Meeting will be under the special charge of the Pastor.

MANUAL FOR BUSINESS MEETINGS OF THE CHURCH AND SOCIETY.

When the appointed time for the meeting arrives, the stated Clerk will call the Church to order, and, a Moderator being nominated, will put the question upon the choice. If the stated Clerk should not be present (or there is no such officer), *any member* may rise in his place, nominate a Moderator, and put the question; and a Clerk *pro tem.* should then be chosen. If the meeting be adjourned to another day, the same Officers preside again, for an adjournment is but a continuance of the *same meeting*.

All the decisions of the presiding Officers are subject to revision by the Church.

Every motion must be made in writing, *if required* by any member; and, when seconded, must be read by the Moderator, and submitted to the consideration of the Church. Until this motion is disposed of, all subsequent propositions must be made by way of amendment to it. An amendment may go to the exclusion, addition, or substitution of words or sentences; indeed, a motion to amend by striking out all the words after the word *resolved*, and substituting an entirely new proposition upon the same subject, is in order. Until some vote has been taken on a resolution or an amendment to it, it may be withdrawn by the mover.

There are certain motions which are termed "*privileged*," which may be made at *any time:* such are the motions to postpone indefinitely, to refer to a Committee, to lay on the table (which means to lay aside for the present), to postpone to a future time fixed, and to adjourn. All these motions may be debated except the last. When a member is speaking, no motion can be made but with his consent.

When any motion is before the Church, every member has a right to express his views concerning it; and while doing so, the Moderator is bound to confine him in his remarks to the point under consideration, and also to protect him against all interruption, except to call him to order if he violate the rules of courtesy or of debate: but after the matter of order is adjusted, he has a right to go on to the end of his remarks.

The proposition *last made* is always the proposition under consideration, and the first to be voted on; so that when several amendments or propositions are before the meeting, the order in which they are to be voted upon is usually the *reverse* of the order in which they were made. If several *sums* are proposed, the *largest* is to be first put to vote; if several *times*, the *longest;* and as to the numbers generally, the *largest*.

When a motion is put to vote, it should be first clearly stated from the Chair, so that there may be no possible misunderstanding about it. Then the moderator says: "As many as are in favor of this resolution, will please to say aye," *or* "lift up their hands," *or* "rise," as the custom of the Church may be; then, "As many as are against this resolution," *or* "as are of a different opinion, will please to say no," *or* "lift up their hands," *or* "rise." Then the Moderator declares the result by saying—"It is a vote," *or* "it is *not* a vote." If any member thinks the Moderator in error, or that an accurate count would change the result, he has a right to demand it immediately; in which case the question must be put again, and the vote carefully counted. After the question is put to vote, there can be no debate, and no new proposition made, until the voting is finished. After the vote is taken, any member who voted in the *majority*, may, during the *same* meeting, move a reconsideration; which motion opens the subject again for debate; and if the vote to reconsider is adopted, the whole matter stands just as it did before the reconsidered vote was taken.

Questions of *order* are to be decided by the Moderator; but if any member thinks the decision incorrect, he can appeal to the meeting; and the decision on that appeal will be final.

When the report of a Committee is presented, it will of course be put on file. A vote to accept, and adopt, is an expression of concurrence with the views of the Committee.

When a member has a motion to make, or wishes to speak on a pending motion, he must rise and address himself respectfully to the Moderator.

A member who has a motion to make, may preface it with such remarks as explain his design; but, with this exception, speaking is out of order, unless some definite proposition has been submitted and is under consideration.

DIGEST OF THE LAWS OF NEW YORK STATE

IN RELATION TO

Ecclesiastical Organizations, Elections, &c.

ELECTION OF TRUSTEES AT THE ORIGINAL FORMATION OF A SOCIETY.

1. Public notice must be given, where the congregation statedly worships, at least fifteen days before the said organization and election, and on two successive Sabbaths.

2. Two members of the congregation, to be nominated by a majority of the members present, shall preside at the election, receive the ballots of the electors, and be the judges of the qualification of such electors; and after the election, they shall certify, under their hands and seals, the names of the persons elected as Trustees, the corporate name adopted, and have the same acknowledged and recorded in the County Clerk's office.

3. Only male persons of lawful age are entitled to vote.

4. No person who has not statedly worshipped with the congregation, or been considered a member, can vote.

5. Not less than three, nor more than nine persons shall be elected as Trustees.

NOTE.—At the organization of any Society, it is better in all ordinary cases to elect the full number of NINE TRUSTEES, as the statute of this State (New York) makes no provision for any *increase* of the original number, although it provides for *reducing* the number to not less than three.

6. A plurality of votes shall decide the election.

SEAL OF THE TRUSTEES.

The Trustees shall have and use a common Seal, which may be altered or renewed at pleasure.

POWER OF THE TRUSTEES.

1. They shall take and hold possession of all the property of the Society, both real and personal.

2. In their corporate name they can sue and be sued.

3. They have power to repair and alter their places of worship, and, if necessary, to erect a new edifice, and also to purchase or build a dwelling-house for the Pastor.

4. They may make rules for managing the temporal affairs of the Society.

5. May dispose of the income of the Society according to their judgment.

6. Shall regulate the prices, and order the renting of pews.

7. Shall appoint a Clerk and Treasurer of the Board, who may be removed at pleasure.

MEETINGS OF TRUSTEES.

Any two of the Trustees shall have power to call a special meeting of the Board.

A majority of the whole number of Trustees only shall have power to attend to business at any meeting lawfully convened.

TRUSTEES TO BE DIVIDED INTO CLASSES.

The Trustees first chosen at the organization of any religious Society, shall be divided into three classes, to the intent that one-third of the members of the Board shall vacate their office at the end of each year.

After the first election, all Trustees shall hold their office for the term of three years.

NOTICE OF NEW ELECTIONS OF TRUSTEES.

The Trustees, or a majority of them, shall, at least one month before the expiration of the office of any of the Trustees, notify the same in writing to the Minister, or in case of his death or absence, to the Deacons, specifying the names of those whose term will expire; and the said Minister or Deacons shall give fifteen days' notice to the congregation, on two successive Sabbaths, of a new election, which election shall be held at least six days before such vacancies shall occur.

Any two members present, appointed by the Society, may preside at the election.

DEATH OF TRUSTEES, REMOVAL, &c.

All vacancies by death, removal, or refusal to act, shall be filled in the same manner, and with the same public notice given, as at the regular elections.

VOTERS, AFTER THE ORIGINAL ORGANIZATION OF ANY RELIGIOUS SOCIETY.

No person belonging to the Society shall be entitled to vote at any election succeeding the first, until he shall have been a stated attendant on Divine Worship at least *one year* before such election, and shall have contributed to the support of said Society, according to the usages and customs thereof.

The Clerk of the Board of Trustees shall keep a register of the names of the legal voters, and shall at all elections decide upon their qualifications.

MINISTER'S SALARY.

The Trustees shall not have power to fix upon the sum to be paid the Minister for his support, but the same shall be determined by a majority of legal voters at a meeting to be called for that purpose.

REDUCING THE NUMBER OF TRUSTEES.

The Society may reduce the number of their Trustees at any annual meeting, provided said number be not less than three.

ANNUAL MEETING.

It shall be lawful for any Society, at its stated Annual meeting, to alter and fix the time for the next Annual meeting and election of Trustees.

RENTING OF PEWS.

The Pews in the Church will be publicly rented every year, on the Tuesday evening next following the first Sabbath in the month of January. Such as are not then taken may be had at any time subsequent, on application to either of the Trustees or the Sexton. No Pew will be reserved for the occupant of the previous year. Payment will be expected *semi-annually*, in advance.

Those unable to rent Pews will be provided with seats free, on application to either of the Trustees.

A Brief Account of Congregationalism.

As the Nature and Constitution of Congregational Churches are often misunderstood, and sometimes misrepresented, it has been thought best to subjoin a brief account of their origin, organization and principles. For convenience, they are arranged under a few principal heads.

I. Definition of a Church.—A Christian Church is a voluntary association of professed believers in Christ, united by solemn covenant for the public worship of God, for the enjoyment of Christian ordinances, and for mutual aid and encouragement in all Christian duties.

II. Of the Name, Congregational.—The names of all sects are of modern origin. The terms Episcopal, Presbyterian, Baptist, Methodist, and Congregational, were alike unknown in ancient times. Then, the disciples of Christ were simply styled Christians, or the Christian Church. But in process of time, as differences of opinion arose respecting the doctrines or organization of the Church, it became necessary to distinguish those respective differences by some name. The names now in use were consequently adopted.

The Congregational Churches of this country were founded by the first English colonists, who, being driven by religious persecution to seek an asylum on these shores, landed in New-England in the early part of the seventeenth century. The term Congregational was applied to them, because all ecclesiastical power resides in the *congregated body*, or *members* of the Church, and not in the *Officers*. Their system was framed entirely from the Bible, by men learned therein, who felt a strong sense of obligation to ascertain *how the primitive Churches were constituted*, and to follow their pattern. It is believed that the Congregational plan which they adopted *does* correspond, in all essential features, with that of the Apostolic or New Testament Churches. Some evidence of this may be found in the following particulars.

Congregationalism discards all needless forms and mystical or unmeaning rites, with everything like ostentation or display in religious services, and requires a simple, direct worship, with as few

ceremonies as will comport with propriety. It prohibits all dominion and lordship in the Church, and all subjection of one portion of the household of faith to the control of another. It permits no invidious distinctions between the Clergy, and no privileged orders among the laity. All are *brethren*, and members alike of Christ's family. That pride of place, and insolence of rank, too often exhibited by ecclesiastical dignitaries, is thus avoided.

III. Officers, their Powers and Duties.—The Officers of a Congregational Church are of two orders only—Pastors and Deacons. [In the New Testament, Pastors are styled *Bishops* and *Elders*, the three words being synonymous.] It is usual, however, to appoint occasional or standing Committees, to cooperate with the Pastors and Deacons in examining applicants for membership, and generally, in performing such duties as the Church may assign to them.

The Pastor possesses, by virtue of his office, no more *power* than any other brother in the Church. Yet, there is no want of respect for his person or office. His influence in the Church and congregation is secured, not by official prerogatives, but by his own moral worth and consistent ministerial deportment.

The *duties* of the Pastor are numerous and important. *Teaching* is his great business. He is expected, therefore, to be a thorough and diligent student; to preach on the Sabbath—to visit his flock from house to house—to visit the sick, and perform religious services at funerals. He is also to administer the ordinances of Baptism and the Lord's Supper, at such times as the Church may appoint.

Deacons have no official powers, unless expressly delegated to them by the Church; their influence in the body, like that of the Pastor, depends upon their own moral excellences. They assist in administering the Lord's Supper, attend to the wants of the poor, distribute to them the charities of the Church, and aid the Pastor in his parochial duties. Their number, and the length of time they are to hold office, is regulated by each Church according to its necessities or sense of propriety; generally, however, it will be found best to limit their term of office to three years or less.

The difference between Congregational and *Presbyterian* Churches lies mainly in this: the latter entrust much ecclesiastical power to their Sessions, Presbyteries and Synods; whereas Congregationalists, in accordance, as they think, with Scripture and primitive usage, confide all such power to the Church itself.

IV. Rights and Powers of the Church.—It is a cardinal principle of the Congregational polity, that each local Church is complete in itself, and possessed of all the powers and privileges incident to a Church of Christ. Some of these powers may be thus enumerated:—

1. *The Power of choosing its own Officers.*—The Pastor, Deacons, and all other Officers, are elected by vote of the members. In using this power, they are bound to exercise mutual forbearance where there is difference of opinion, and to pay great deference to the rights and wishes of majorities and minorities. This republican principle was evidently a law of the Christian Church from its commencement. Even *the election of an Apostle* to fill a vacancy, Acts 1: 15—26, was made by the assembled brethren. The Church at Jerusalem chose the seven persons who were to exercise the office of Deacon.

2. *The Power of forming its own Creed.*—Congregational Churches have no uniform denominational Creed; that is, no Creed recognised as binding on all Ministers and Churches. It is true that there is great harmony of sentiment among the Churches, and they all receive, unhesitatingly, the fundamental or evangelical doctrines. Still, *each Church constructs its own Creed;* and although hundreds, and perhaps thousands of Creeds have been constructed by our Churches, and the phraseology used is endlessly varied, yet there is the most wonderful harmony, and even identity of doctrine among them all, on the essential truths of religion.

3. *The Power of admitting and excluding Members.*—No person can be received into the Church except by vote of its members. No member can be excluded except by the same process. In cases of discipline, the decision of the whole body with which the offender was associated will carry with it a weight of authority that could attach to no other.

4. *The Power of electing from among the Brethren the Presiding Officer at each Business Meeting, and of regulating the Details of its own Worship and Modes of Procedure.*—Other powers might be specified, but it is sufficient to state, that all the affairs of a Congregational Church are definitively determined by a major vote of the brotherhood. They not only elect their own

officers, admit, govern and expel their own members, but do all other things which, according to the laws of Christ, may of right be done in and over His Church.

V. Conditions of Membership.—Credible evidence of piety, or a change of heart, is, of course, considered a necessary pre-requisite to communion and membership in Congregational Churches. It is by no means maintained, that entire assurance of salvation should be required; but as the Church was designed to embrace only true Christians, it follows, of course, that credible evidence of being a Christian should be the condition of membership. Hence it is customary for the Pastor, in company with some experienced members of the Church, to converse with those who apply for admission, and ascertain, as far as the nature of the case will admit, what evidence each individual can offer of being truly converted. Such candidates, if deemed suitable, are then publicly propounded to the Church for a reasonable period, and if no objections are interposed they are received by vote of the members.

Our Articles of Faith are framed upon the above principles. For while we think none but true Christians should be *admitted* to the Church, we also think that no true Christian should be *excluded*. Our creed therefore contains only the *fundamental* doctrines of religion, to which all true Christians may assent; and we trust that no true follower of Christ will find anything in our Articles of Faith to debar him or her from our communion and fellowship. It will therefore be seen that Congregationalism is truly catholic and liberal, and widely removed from anything exclusive or sectarian in its organization and principles.

VI. Rights and Duties of Members.—The members of a Congregational Church are on an *equality* as to privilege and obligation. They are all alike responsible for the well-being of the body—its peace, purity and efficiency. There being no authorized Episcopate, nor body of Elders, to take the interests of the Church into their keeping, and thus to stand between the individual and his duty—between the disciple and his Master—*personal exertion*, on the part of each member, becomes a constant and pressing obligation. He may not shake it off, nor delegate his duties to another. Every member is therefore expected, and considered as voluntarily bound, to be diligent in private and social duties; to attend habitually the stated meetings of the Church, especially on the Sabbath, unless providen-

tially hindered; and to do all in his or her power to exemplify the doctrines of the Gospel, and to spread it through the world.

VII. INDEPENDENCY.—A Congregational Church is independent, because no other Church or ecclesiastical body has power to reverse its decisions, or to interfere with its internal affairs. Its only head is the great Head of the Church Universal, and it is alone subject to His authority. No ecclesiastical power can impose on any Church a religious teacher, or other officers—or admit members—or form their creed—or regulate their modes of proceeding. Each Church has the exclusive right of managing its own concerns.

These principles are plainly in accordance with the Scriptural model. For it is certain that no text can be produced, in which God assigns power over the Churches to any *individual*, or set of individuals. It is to be taken for granted, therefore, that no such power exists.

But there are various passages which fully indicate the possession of all these powers in the primitive *Churches*. The *Church* at Corinth was expressly charged to exercise discipline; 1 Cor. 5: 3—5. The command is repeated, 1 Cor. 5: 13. The *Church* was to act in the case of offences; Matt. 18: 17. And Elders [meaning Bishops or Pastors], are forbidden to be lords over God's heritage; 1 Pet. 5: 3.

Ecclesiastical History also gives the same account of the primitive Churches. One citation out of multitudes must suffice. Mosheim says: "All the Churches of those primitive times, until near the end of the second century, were *independent bodies*, none of them subject to the jurisdiction of the other. Each Church was a little republic, governed by its own laws."

This independence of Congregational Churches is neither Discord nor Isolation, as some represent. They live in close fraternal union; often meet in mutual Councils and Conferences; ask and receive advice and assistance from each other; and may admonish each other in case of heresy, lax discipline, or any scandalous offence. But all this is the result of mutual confidence and affection, not of any *superior power*. It is *counsel* that is called for; not an edict, or a decree. It is *fellowship* that is recognized—the affectionate fellowship of sympathizing Churches; not *dependence*, for existence or for rights, of one upon another.

The advantages of this feature in Congregationalism are manifold

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and important. Only a few can be noticed here, and those very briefly.

1. *It promotes Harmony among Churches*, and diminishes the hazard of Ecclesiastical collisions. Wherever there is a power or tribunal above a Church to direct or reverse its action, that power will at least occasionally be exerted; and unless exercised with singular moderation, and submitted to with unusual cordiality, the result will be a serious clashing of interest and feeling, by which passions will be inflamed, jealousies excited, and the progress of the Gospel materially retarded.

2. *It prevents the spread of Controversy among the Churches*, and shortens its existence, by limiting its sphere to the Society in which it may unhappily originate.

3. *It tends to preserve the Truth, and to prevent the rapid and extensive diffusion of Error.* The Churches being independent, and standing alone, each presents a distinct barrier to the progress of error, and a point for separate attack. In a community of such Churches, every one is a citadel for the Truth. If one be infected or defeated, it does not involve the others. They still remain unassailed, and each will become a new battle-ground for the Right.

VIII. Intercourse with other Denominations.—Though preferring, on Scriptural grounds, as they think, the organization and principles of their own Churches, Congregationalists recognize, as true Churches of Christ, all societies of believers who love our Lord Jesus Christ in truth and sincerity. They invite to their Communion members in good standing in other Churches, and practice the usual interchange of members, by letters of dismission and recommendation.

IX. Ecclesiastical Bodies. Those generally recognized by Congregational Churches are, Councils (both mutual and ex-parte), Associations and General Associations. *Councils* are occasional bodies, composed of Pastors and Delegates from a number of contiguous Churches, invited to assist in organizing new Churches, ordaining, installing, or dismissing Pastors, or to give advice on such matters as may properly be referred to them. *Mutual Councils*

are those in which the Pastor and the Church, or the Church and an aggrieved member, *unite* in asking advice from the neighboring Churches. An *Ex-parte Council* is one called at the request of a single party; the Churches invited are selected by himself, and usually but one side of the case is presented. Hence they are not regarded with much favor. *Associations* are composed of Ministers only. They meet for prayer and mutual counsel; examine and license candidates for the ministry, and suggest advice to the Churches. The *General Association* is composed of delegates from the smaller Associations. It meets annually; hears reports on the state of religion; suggests advice to the Churches as to the concerns of benevolence, sound doctrine and religious duty. *Consociations* have also been formed in some of the New-England States, which unite the functions of a Council and Association. They are composed of ministers and lay delegates.

It will be particularly noted, that *none* of these bodies possess any *ecclesiastical power*, like the superior judicatories of most other denominations. They are all simply advisory. The Churches may, if they choose, manage their own concerns without reference to them. Still, so much confidence is reposed in the character, wisdom and piety of these bodies, that great weight is cheerfully and voluntarily given to their opinions.

Those who have read this very brief sketch of the Congregational system, cannot fail to perceive that its principles are in perfect harmony with the principles of our Civil Government. The *People* of the United States are the source of civil power. They appoint their own magistrates and rulers, and, directly or indirectly, make their own laws. This doctrine, so justly prized by all true Republicans as the basis of freedom in the State, is no less prized by all good Congregationalists as a fundamental element in the policy of their Church.

On this point History gives the most gratifying evidence. Even Hume, bitterly as he hated the founders of Congregationalism, declares:—"To this sect the English owe the whole freedom of their constitution." Lord Brougham says of them:—"A body of men to be held in everlasting remembrance, for the unshaken fortitude with which, at all times, they have maintained their attachment to civil

liberty: men to whose ancestors England will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us."

It would scarcely be too much to say of the people of this country, that, in no small measure, they "owe the freedom of *their* constitution" to the same source; for it is a well known fact, that "the author of the Declaration of Independence drew his first notions of practical democracy from an ecclesiastical society."

Church Discipline.

The subject of Church Discipline, like that of Church polity, is left in the New Testament to the guidance of general principles rather than of specific precepts. One invariable rule is given for the settlement of private difficulties and the censure of private offenses; one conspicuous example is recorded of the method of dealing with an open and scandalous offense against a Church; there are also occasional instructions upon the proper subjects of Church censure and the mode of treating an offender; but no formal process of Church Discipline is any where laid down in the New Testament; that is left rather to the judgment and experience of individual Churches.

The directions given by Christ, in Matthew xviii. 15–18, should be implicitly followed in all cases of *private* and *personal* offense. The Church should never in any form entertain a complaint, or suffer an insinuation from one member against another, in a matter of private grievance, until these instructions have been complied with in good faith, and without effect. Even where the letter of these instructions have been followed, regard should be had to the question whether they have been complied with in *spirit* or only in form. The Church should never allow a private grievance to be spread before them without satisfactory evidence that the aggrieved party has used all reason-

able endeavors to gain redress in private, in the spirit of forgiveness, of forbearance, and of brotherly love. When one member of the Church suffers himself to be alienated from another, or from the Communion of the Church, because of a private difficulty, while yet he does not in a proper spirit seek to reconcile the matter in private, any member of the church cognizant of the facts should labor with him to persuade him to his duty.

It is evident that the rule of proceeding laid down in Matthew xviii. is *obligatory as a rule only in cases of private offense*. That rule was given prior to the organization of local Churches; it was given to the disciples as individuals—associated, indeed, in one brotherhood, but not incorporated as a local Church, under a covenant and laws. It was a rule of practical wisdom for the settlement of personal differences; a rule equally appropriate out of the Church and in it; a rule for kindly intercourse between man and man. If thy brother shall trespass against thee, *i. e.* (according to the precise import of the original), if he shall *do thee a wrong;* if he shall injure thee in thy person, in thy property, in thy reputation, in any of thy personal interests and relations; if he shall give thee offense, or do thee any injury whatever, go and tell him his fault between thee and him alone; endeavor to settle it in private: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then, still for the purpose of a reconciliation, with as little publicity as possible, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the Church—the whole company, circle, or brotherhood with which you are associated, and towards which you sustain relations in common; but if he neglect to hear the Church—if he will not regard the remonstrance of the whole society of believers—let him be to thee as an heathen man and a publican.

A breach of Church covenant, or any public and scandalous offense against religion, is not a *personal wrong* done to any one member of the Church, or to the members of the Church as individuals, in any such sense as would bring it within the scope of the instructions of Christ for the healing of private offenses. But while the rule given in Matthew xviii. is not in such cases obligatory as a rule, it is nevertheless desirable that the principle and the spirit of the instructions there given should be applied also to offenses of a public nature,

wherever this is practicable. Indeed, it is of the utmost importance that every member of the Church should feel it to be his *personal duty* to admonish in private an erring brother, and to seek to restore him to the path from which he has wandered. This is one of the most impressive obligations of that mutual covenant into which Church members enter with one another. No member of the Church has a *right* to pass over without notice the dereliction of a fellow-member from Christian duty, on the plea that the offense is not personal against himself. The *knowledge* of the transgression imposes upon him an obligation to seek immediately the restoration of the erring member, and the purification of the Church from this offense. To omit this, is to be guilty of a breach of covenant and an offense against the purity of the Church; it is in a measure to connive at sin. How can that Church member be faithful to his own covenant with the Church—a covenant that makes prominent among the duties of Church members that of "studying the peace, purity and liberty of the Church"—who knows that a fellow-member is living in the habitual violation of his covenant—in the belief of some deadly error, or in the allowance of some known sin, and yet takes no steps to recover the transgressor or to deliver the Church from the scandal that he is bringing upon it? The discipline of the Church belongs not to the pastor, or to the deacons, or to any Committee; it is a matter of personal duty and responsibility with *every member* of the Church.

In all large Churches, and especially in all city Churches, where membership is perpetually changing, it comes to pass, in the course of years, that there are numerous absentees enrolled upon the list of members, whose very names are hardly known to the active members of the Church, and of whose character and position nothing is known to the body of present communicants. The case of such persons cannot be left to the ordinary course; if there is any thing in them worthy of discipline, it is not likely to be ascertained by any individual inquiry. It is proper, therefore, that the Church from time to time appoint Committees of Inquiry upon the cases of absentees or of members, who, though residing in our vicinity, are supposed to be living in the neglect of covenant obligations. The sole object of this Committee of Inquiry should be to procure information respecting the residence and the Church communion of absent members. If in the course of their investigations they find matters worthy of discipline, they should act precisely as it is proper for Church members to act in

any case where facts requiring the discipline of the Church are brought to their knowledge.

In cases of public and scandalous offense, the Church may proceed in a more summary manner upon common fame. The authority for this is given in the instructions of Paul to the Church at Corinth.—"It is *reported commonly* that there is fornication among you." The common fame of this scandal in the Church had reached the Apostle at Philippi; immediately on hearing of it, he rebuked the church for its neglect and connivance in the matter, and required them on their first coming together to cut off the offender from their fellowship without delay. Here is a precedent for proceeding at once, and in a public manner, to discipline a Church member, whose offense is an open scandal before the world. Obviously, every such case should be brought to the adjudication of the Church. A flagrant case of immorality, such as intemperance, fraud, or licentiousness in a Church member, dishonors the Church and the cause of Christ, as this is represented in and by the Church. In such a case it is not enough that one or more individuals, who have had special oversight of the case, are satisfied of the repentance of the offender; the Church should always be satisfied, and an open offender should in no case be restored to full standing, without making to the Church a confession of sin, and giving satisfactory evidence of repentance.

As a matter of propriety, during a process of discipline, the party arraigned should be understood to be suspended from Church privileges.

Cases requiring the discipline of the Church are caused, either by breaches of the moral law, or the transgression of mere Church ordinances. In all cases of open and scandalous offenses, or of any breach of morality, or any fundamental error in doctrine, affecting Christian character, when efforts to bring the offender to repentance prove unavailing, the Church should proceed to the act of excommunication, or excision, giving the reasons for the same, which should be publicly announced before the congregation on the Lord's day.

But in cases of breach of covenant, the Church should deal very patiently and leniently with the erring member; discharging faithfully its own covenant obligations towards him, which may hitherto have been neglected; seeking in every way to lead him or her to repentance; and if, after a reasonable delay, all effort seems unavailing,

the Church shall disown said member, giving in full the reasons for its action, which shall also be stated to the assembled Church at the next following communion season, that the member may not lie under the imputation of immorality.

USUAL MODE OF ORGANIZING A CONGREGATIONAL CHURCH AND SOCIETY.

1. The Church.—A Church is, or *should* be, composed only of those who, in the judgment of charity, are true Christians. Therefore, where any number of such persons desire to organize themselves into a Church, they meet, and having prayerfully conferred together, appoint a Committee to make the necessary arrangements; to prepare and report Articles of Faith and a Covenant, a Form of Admission, Ecclesiastical Principles and Rules, a Manual for Business, &c., &c. This Committee, or another appointed for that purpose, also examine and report upon the *credentials*, or christian standing and character of those persons who intend to constitute the new Church. When these have been approved, and the Articles of Faith &c. adopted, a Committee is then appointed to invite several of the neighboring Churches to meet in Council, by their Pastor and Delegates, to assist in the organization. To this Council is presented the Articles of Faith and Covenant adopted, as well as the credentials of those persons who expect to form the Church. If the Council approve what has been done, they signify that approval (by vote), and participate in the public religious services of the organization.

After a Sermon appropriate to the occasion, the associated members *publicly* assent to the Articles of Faith and Covenant previously adopted by them, and there is offered what is termed the *constituting Prayer*. This is followed by a solemn Charge from some member of the Council, and they are then welcomed to the fellowship of the Churches.

It will be seen from the foregoing, that an Ecclesiastical Council is generally called at the formation of a new Church. But the Council does not create the Church. That results from the *voluntary association* of certain professed believers in Christ, *uniting themselves* by solemn covenant, for the public worship of God; and the Council only publicly approves and recognizes the Church, which is in reality formed by the *voluntary covenanting* of the brethren themselves. The presence of a Council, therefore, is not at all indispensable.

2. The Society.—A Religious Society is composed of those persons who statedly attend public worship in any given place, and contribute to its support. Hence, although the members of the Church are usually members of the Society also, yet the Society are not, necessarily, all Church members. They each require a separate organization, and are governed by separate Officers.

Provision is made by Statute in nearly all the States for the formation of Religious Societies, and therefore the local laws of the State should be first consulted, that the Society may be constituted in conformity with them. The manner in which Religious Societies should be organized in this State (New York), may be gathered from pages 7, 8, 22, 27, and 29, of this Manual; and points of *difference* can only be learned by consulting the Statutes of each State respectively.

CALLING AND SETTLING A PASTOR.

According to Congregational usage, the *Church* takes the lead in calling a Pastor. When a candidate gives satisfaction to a supposed majority, a Church Meeting is called in the usual manner, the *particular object of the Meeting being stated* in the public notice thereof. If the brethren decide to invite the Candidate to become their Pastor, the Religious *Society* is then convened; the previous action of the Church is officially laid before them by the Clerk, or a Committee especially appointed for the purpose, and

they either concur, or refuse to concur in such action. If they concur, they fix the terms of settlement, and the amount of Salary, and a joint Committee of the Church and Society is appointed to arrange the time for the ordination or installation, and to issue the invitation for a Council. If the Society refuse to concur, the action of the Church becomes void; as it would be considered *irregular* for either the Church or Society to proceed to the settlement of a Pastor without the concurrence of the other body.

FORM OF A LETTER MISSIVE FOR CALLING A COUNCIL TO SETTLE A PASTOR.

. . . . . 1854.

The . . . . . Church and Society in . . . . . to the . . . . . Church in . . . . . sendeth Greeting:

Beloved Brethren:

It having pleased the Great Head of the Church to induce this Church to invite Mr. (or Rev.) A. B. to settle with us in the work of the Gospel Ministry; and the Society connected with this Church having concurred in this request, and Mr. A. B. having accepted our invitation:—We hereby request you to be present, by your Pastor and Delegate, on . . . . . the . . . . day of . . . . . at . . . o'clock, P. M. to assist in the ordination (or installation) of our Pastor elect.

We are respectfully your brethren, in the faith and order of the Gospel.

C. D. } Committee of
E. F. } the Church.

G. H. } Committee of
I. J. } the Society.

P. S. The other Churches invited, are

[*Here give their names.*]

FORM OF A LETTER MISSIVE FOR CALLING A COUNCIL TO DISMISS A PASTOR.

. . . . . 1854.

The . . . . . Church and Society in . . . . . to the . . . . . Church in . . . . . sendeth Greeting:

Beloved Brethren:

Whereas, the Rev. A. B. has resigned his office as Pastor of this Church, and requested a dismission, and the Church has accepted his resignation;—therefore we respectfully request you, by your Pastor and Delegate, to meet with us in Council, at our Church, on . . . . . the . . . . . day of . . . . . next, at . . . o'clock, P. M., to take into consideration the propriety of dissolving the said Pastoral relation, and giving us your advice and assistance therein.

Yours, in the bonds of the Gospel.

C. D. } Committee of the
E. F. } Church.

G. H. } Committee of the
I. J. } Society.

I concur in the above request.

A. B. Pastor.

The other Churches invited are—

[*Here give their names.*]

Note.—It sometimes happens that a Council is to be called for other purposes than settling or dismissing a Pastor. As for instance, where a Church is embarrassed, or in perplexity, and wishes advice and assistance; or where disaffection or differences exist between the Church and the Pastor, which they desire to have settled by a reference to their brethren:—in all which and similar cases, *the particular object of the Council* should be distinctly stated in the Letter Missive, as that will form the basis of action when assembled; and the Council cannot *regularly* take up and consider *any other subject* than that proposed in the Letter convening them.

If it is an *ex-parte Council*, that fact should also be *distinctly stated*, as otherwise it will be understood to be a *mutual Council*, and the call or letter should bear the signatures of all the parties who desire to be represented in it.

Officers of the Church.

1854.

PASTOR.

HENRY WARD BEECHER,

Installed, Nov. 11th, 1847. Residence, 126 Columbia Street.

DEACONS.

Term Expires Jan. 1st, 1855.

HENRY C. BOWEN, 76 Willow Street,

LUTHER EAMES, 86 Hicks Street.

Term Expires Jan. 1st, 1856.

EDWARD CORNING, 54 Willow Street,

THOMAS H. SANDFORD, 64 Sands Street.

Term Expires Jan. 1st, 1857.

THOMAS C. FANNING, 84 Henry Street,

JAMES CRUIKSHANK, 79 Pacific Street.

EXAMINING COMMITTEE.

1854.

HENRY WARD BEECHER, Pastor, (*ex-officio*).

Term Expires Jan. 1st, 1855.

E. D. GOODENOW, J. INGHAM PERRY.

Term Expires Jan. 1st, 1856.

GEORGE B. LINCOLN, GEORGE H. DAY.

Term Expires Jan. 1st, 1857.

ANDREW FITZGERALD, SHELDON P. CHURCH.

The Deacons are also *(ex-officio)* members of the Examining Committee.

MUSIC COMMITTEE.

1854.

HENRY WARD BEECHER, Pastor, *(ex-officio)*.

Term Expires Jan. 1st, 1855.

ABIJAH WHITNEY, SAMUEL K. CAMP.

Term Expires Jan. 1st, 1856.

DANIEL BURGESS, HENRY C. BOWEN.

Term Expires Jan. 1st, 1857.

HENRY W. LAW, GEORGE W. HICKCOX.

CLERK.

J. T. CONKLING, Residence, 157 Jay Street.

TREASURER OF THE BENEVOLENT FUND.

SHELDON P. CHURCH, Residence, 124 Hicks Street.

OFFICERS OF THE SABBATH SCHOOL.

HENRY E. MORRILL, Superintendent,
No. 88 Orange Street.

GEORGE H. DAY, Assistant Sup't,
Cor. Myrtle Av. & Pearl Street.

ELAM C. LANGDON, Secretary & Treasurer,
No. 88 Orange Street.

DAVID G. FANNING, Librarian,
No. 84 Henry Street.

HASSAN H. WHEELER, Assistant Librarian,
No. 240 Jay Street.

HENRY E. MATHEWS, Conductor & Teacher of Music in the Sabbath School,
No. 37 Nassau Street.

Members of the Church,

SEPTEMBER, 1854.

In the following list of the Members of the Church, arranged Alphabetically, the names of those who are deceased, or who have been removed by Letter, or otherwise, do not appear.

A.

ABBOTT, BENJAMIN V.
ABBOTT, MRS. ELIZABETH T.
ABBY, HORATIO G.
ABER, SMITH M.
ABER, MRS. HANNAH M.
ACKERMAN, ABRAHAM
ALVORD, JOHN C.
ALVORD, G. G.
AMERMAN, RICHARD
AMERMAN, MRS. MARIA
ANDREE, FREDERICK
ANDREE, MRS. CAROLINE M.
ANDERSON, MRS. MARY
ANDERSON, MARGARET
ANDREWS, MRS. REBECCA E.
ANDREWS, MRS. ADELINE
ARNOLD, HANNAH
ARNOLD, ELIZABETH R.
ASHLEY, MRS. AMELIA P.
ASHLEY, ELLEN P.
ATKINSON, CHARLOTTE A.
ATKINSON, SARAH
ATKINSON, MRS. EMMA J.
ATKINSON, JAMES F.
ATWATER, MARIA B.
AUSTIN, MRS. SARAH E.
AVERY, CHARLES A.

B.

BABCOCK, MRS. MARY
BABCOCK, JANE A.
BAILEY, ALEXANDER
BAINBRIDGE, MRS. MARY A.
BALDWIN, MRS. MARTHA B.
BAGOTT, JOSEPH
BAGOTT, ELIZA
BAKER, DANIEL
BAKER, MRS. HANNAH M.
BAKER, MARGARET
BAKER, ORIGEN M.
BARKER, MRS. ELIZABETH
BARKER, EZRA D.
BARKER, MRS. MARIA L. D.
BARNSDALL, JOHN
BARNSDALL, MRS. EMMA
BARR, ALEXANDER M.
BARTLETT, PHINEAS
BARSTOW, MRS. FRANCES S.
BATES, E. N.
BEACH, MOSES S.
BEACH, ALFRED E.
BEACH, MRS. HARRIET E.
BEATTY, CATHERINE
BEECHER, HENRY WARD
BEECHER, MRS. EUNICE W.
BEECHER, HARRIET E.
BEECHER, WILLIAM A.
BEECHER, MRS. MARIA P.
BELCHER, SAMUEL
BELCHER, MRS. ELIZABETH
BELL, GEORGE A.
BELL, MRS. ISABELLA E.
BENEDICT, LEWIS S.
BENEDICT, MRS. HARRIET
BENNETT, CHARITY
BENNETT, MRS. CATHERINE H.
BERRY, SARAH
BERGEN, GEORGE W.
BERGEN, MRS. SUSAN
BERTRAND, MRS. ELIZABETH
BERTRAND, ROSETTA D.
BIGELOW, WILLIAM H.
BIGELOW, MRS. LOUISA B.
BIRD, THOMAS H.
BIRD, MRS. SARAH JANE
BIRD, HELEN MARIA
BLAKE, ABBY L.
BLAKE, ANGENETTE
BLAKE, CHARLES F.

BLAKE, ELI C.
BLAKE, SUSAN O.
BLISS, MRS. ABBY W.
BLISS, JUSTIN A.
BLISS, JOHN, JR.
BLOSS, JOSIAH
BLOSS, MRS. JOSIAH
BONTA, ELIZABETH
BOWEN, HENRY C.
BOWEN, MRS. LUCY MARIA
BOWEN, EDWARD E.
BOWEN, MRS. SOPHRONIA A.
BOWEN, GEORGE M.
BOWERS, GEORGE W.
BOYD, SAMUEL
BOYD, MRS. SYLVIA C.
BOYD, ROBERT M.
BRINKERHOFF, EMELINE
BROOKS, ESTHER A.
BROOKS, MRS. LUCY
BROWN, ELLEN S.
BROWN, MOSES P.
BROWN, MRS. HELEN E.
BROWN, COCHRANE G.
BROWN, MRS. ELIZA
BROCKWAY, DAVID W.
BROCKWAY, MRS. EMMA E.
BULKLEY, PHILANDER
BUNCE, MARY M.
BURGESS, DANIEL
BURGESS, MRS. PAULINA L.
BURGESS, BENJAMIN
BURGESS, MRS. MARY
BURTIS, SAMUEL W.
BURTIS, MRS. PRISCILLA A.

C.

CAHOONE, GEORGE
CALDER, MARIA
CAMMET, LOUISA
CAMP, SAMUEL K.
CANNON, MRS. MARY
CANNON, JOSIAH
CARLY, JESSE
CARLY, MRS. SARAH E.
CARMAN, JOHN B.
CARMAN, WILLIAM
CARHART, MRS. JANE
CARNER, MRS. JOANNA
CHILD, PENELOPE
CHILD, SUSAN
CHILD, JOSEPH
CHITTENDEN, MRS. HENRIETTA
CHURCH, SHELDON P.
CHURCH, MOSES
CHURCHILL, SOPHIA S.
CHARLTON, JOHN
CHARLTON, MRS. MARTHA
CHOWN, MARY E.
CHOWN, ANN MARIA
CLAFLIN, MRS. AGNES
CLARK, MRS. IANTHA
CLARK, BURTON
CLARENDON, THOMAS
CLEMENT, MARY E.
CLUFF, MRS. CHARLOTTE
CLUFF, HENRY G.
COCHRANE, SARAH
COLEMAN, EDMUND
COLLIGAN, WILLIAM
COLLIGAN, MRS. JOY
COLLINS, SARAH
COLLYER, CHARLES W.
CONDIT, ISAAC L.
CONKLING, J. T.
CONKLING, MRS. CAROLINE E.
COOK, CATHERINE
COOK, ANNA
COOPER, MRS. HARRIET S.
CORNING, EDWARD
CORNING, CATHERINE MATILDA
CORNING, D. AUSTIN
CORNING, JASPER E.
CORKREY, PHŒBE J.
CORWIN, CHARLOTTE A.
CROSBY, SARAH B.
CROSBY, MARTHA S.
CRUIKSHANK, JAMES
CRUIKSHANK, MRS. MARY
CUMMINGS, WILLIAM R.
CUTTER, WILLIAM T.
CUTTER, FRANCES M.

D.

DALRYMPLE, JANE
DAMAI, CORNELIUS
DAMAI, MRS. SARAH
DANFORTH, MRS. LYDIA
DANFORTH, FRANCES A.
DAVENPORT, WILLIAM
DAVENPORT, MRS. CATHERINE M.
DAVENPORT, A. B.
DAVENPORT, MRS. JANE JORALEMON
DAVIS, MRS. CATHERINE
DAVIS, ISAAC F.
DAVIS, THOMAS
DAY, SHERMAN
DAY, MRS. ELIZABETH A.
DAY, HARRIET K.
DAY, GEORGE H.
DAY, MRS. JEANNETTE L.

DAY, ELIAS H.
DAY, MRS. MARGARET
DAY, MARY A.
DEANE, ROBERT
DE MOTT, MRS. CATHERINE
DENNY, JAMES P.
DENNIS, ANN
DICKINSON, ISAAC U.
DICKINSON, MRS. RUTH ANN
DIAS, MRS. DOROTHY
DIAS, MRS. MARY
DILLINGHAM, WILLIAM S.
DILLINGHAM, MRS. JULIA
DILLINGHAM, JULIA
DOBBIN, MARY
DOTY, SAMUEL C.
DOTY, MRS. ABBY A.
DOUGHERTY, MARY
DOWNING, MRS. MARIA
DRAKE, MRS. ANN
DRUMMOND, SUSAN
DUNCAN, CHARLES C.
DUNCAN, MRS. HARRIET J.
DUNN, MRS. SUSAN W.
DURYEA, HARSIMUS B.
DURYEA, SARAH ANN
DURYEA, ALLETTA
DURYEA, MARIE LOUISE
DUFF, ALEXANDER

E.

EAMES, LUTHER
EAMES, MRS. MEHITABLE
EAMES, EDWARD A.
EELLS, THOMAS S.
EELLS, MRS. MARY A.
ELLIOTT, AUGUSTUS
ELY, H. GILBERT
ELY, MRS. CAROLINE B.
ELY, MRS. MARY B.
EVANS, SUMNER F.
EVANS, MRS. MARY E.
EVERITT, EDWIN C.

F.

FAIRCHILD, FANNY
FALKENER, BISHOP
FANNING, THOMAS C.
FANNING, DAVID G.
FAYRES, JULIA
FIELD, WILLIAM EMILE
FISHER, MRS. MINNA ANN
FITCH, MRS. CAROLINE
FLETCHER, HORACE
FLETCHER, MRS. OLIVE J.
FLETCHER, MRS. MARGARE-
FLINT, MRS. MARIA A.
FITZGERALD, ANDREW
FITZGERALD, MRS. CATHERINE
FOWLER, HENRY
FOSTER, MRS. JULIA B.
FORD, ADONIJAH D.
FREELAND, JAMES
FREELAND, MRS. CAROLINE
FRINK, MRS. MARIA L.
FULLER, JOHN C.
FULLER, MRS. EMILY H.
FONDA, HIRAM J.
FRECKLETON, JOHN
FRECKLETON, MRS. MARY ANN

G.

GARBUTT, ELMER H.
GARBUTT, MRS. EMMA
GARROD, MRS. AMELIA
GIBBS, JOHN
GIBBS, ELIZA JANE
GIBBONS, MRS. ELIZABETH
GILBERT, EDWARD
GILBERT, JOHN
GIFFORD, MRS. SOPHIA
GLOVER, JANE MARIA
GLOVER, RHODA A.
GLOVER, WILLIAM H.
GOODRICH, CHRISTINE
GOODRICH, MAHALA
GOODRICH, JOSIAH B.
GOODRICH, MRS. MARY E.
GOODENOW, ERASMUS D.
GOODENOW, MRS. CAROLINE B.
GRAFF, HENRY
GRAFF, MRS. SARAH
GRANT, MRS. MARY
GRASSIE, WILLIAM C.
GREEN, J. WILSON
GREEN, SARAH E.
GREEN, WARREN
GREEN, MRS. LYDIA ANN
GRIFFIN, SARAH
GRISWOLD, STEPHEN M.

H.

HALE, RICHARD
HALE, MRS. JULIA
HALE, MRS. CAROLINE C.
HALL, MRS. JULIA A.
HALLOCK, DANIEL B.
HALSEY, JAMES M.
HAMILTON, CUTLER
HARNED, ADELISSA
HARRISON, JOSEPH
HART, JACOB
HARTMAN, MRS. SARAH M.
HASKELL, SAMUEL S.

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HASKELL, MRS. ELIZABETH
HATHEWAY, THOMAS
HATHEWAY, MRS. ESTHER ANGELINE
HAYNES, ROBERT
HEALY, AARON
HEALY, MRS. ELIZABETH
HERBERT, ABIGAIL
HERVEY, MRS. PRUDENCE
HICKCOX, GEORGE A.
HICKCOX, MRS. CORNELIA A.
HINMAN, R. HOPKINS
HOLBROOK, EMELINE
HORSEY, JOSEPH
HORSEY, MRS. SOPHIA
HOWARD, JOHN T.
HOWARD, MRS SUSAN T.
HOWARD, JOSEPH P.
HOWARD, MRS. ELIZABETH J.
HOUSE, MRS. ELIZABETH W.
HUNTER, LOUISA
HURBURT, MRS. E.

J.

JACOBS, GEORGE
JACOBS, MRS. ANNA F.
JAMES, MRS. MARY
JAMES, MARY
JOCELYN, MARY A.
JOHNSON, H. F.
JONES, EBENEZER
JONES, MRS. MARY E.
JONES, KEZIAH
JONES, HARRIET
JONES, EMILY
JUDSON, HARRIET
JUDSON, MARY JANE
JUDSON, CHARLES G.
JUDSON, MRS. FANNY

K.

KEELER, AMOS M.
KENNON, MRS. MARIA V.
KENT, MRS. HANNAH C.
KING, MRS. JANE OLIVIA
KING, MRS. ANN
KING, MRS. ELIZABETH
KING, HESDEN
KING, MRS. MINERVA R.
KINNEY, MRS. MARGARET E.
KIRBY, S. H.
KITCHEN, JOHN E. F.
KITCHEN, MRS. SARAH B.
KNAPP, NATHAN B.
KNAPP, CAROLINE A.
KNAPP, IVERSON WILSON
KNAPP, MRS. HARRIET M.
KNAPP, J. W.
KNIGHT, MRS. RACHEL
KNOX, ISRAEL W.
KNOEPFEL, JOHN G.

L.

LADD, JOSEPH H.
LADD, MRS. MARY
LANGDON, ELAM CHESTER
LA PRAITE, JOHN
LAW, HENRY WARD
LAWRENCE, JOHN B.
LEDYARD, MARIA
LIBBY, MRS. ANN E.
LINCOLN, GEORGE B.
LINCOLN, MRS. MARY A. M.
LLOYD, HENRY H.
LOVE, MARGARET
LYNDE, MARTIUS T.
LYNDE, MRS. ELIZA W.
LYONS, MRS. ANN
LUDLAM, MRS. SARAH

M.

MACKAY, WILLIAM
MACKAY, MRS. ANN
MACY, JARED
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MANN, HOWARD
MANN, MRS. SUSAN
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TURNER, MRS. LOUISA
TYSON, MRS. CATHARINE

U.

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W.

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WILSON, HARRIET E.
WINSER, MRS. L. H.
WINSER, HENRY J.
WINSER, LOUISA M.
WOOD, MERINDA
WOOD, ARTELISSA
WOOD, MRS. MARY
WOOLLEY, JOHN C.
WOOLLEY, MRS. SUSAN
WORK, WARD A.
WRIGHT, JAMES
WRIGHT, MRS. MARY

Z.

ZUNDEL, JOHN

RECAPITULATION.

TOTAL NUMBER OF MALES, - - -	269	
" " FEMALES, - -	382	651
ADMITTED ON PROFESSION, - - -	291	
" BY LETTER FROM OTHER CHURCHES,	360	651.

NOTICE.

Every Member of this Church is desired to keep the Clerk informed of his or her place of residence, and to give him notice of every removal, either in the city, or to another section of the country.

The Clerk should in like manner be informed by relatives or friends, if possible, of the decease, when it occurs, of any Member of the Church. These deaths sometimes take place out of the city, and unless care is taken, they may not be properly registered.

☞ Applications for Letters of Dismission should be made to the Clerk of the Church,

J. T. CONKLING,
No. 157 Jay Street.

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Plymouth Church.

FORM OF ADMISSION

AND

LIST OF OFFICERS.

1865.

Form of Admission to the Church.

[The Articles of Faith, Covenant, and Rules, having been revised by a Special Committee, were adopted by the Church as they now stand, on the 17th of April, 1848, by a unanimous vote.]

Address by the Pastor.

You have separated yourselves from this congregation, dear friends, to perform one of the most momentous, and yet joyful acts of your life. You will never cease to feel the effect of the dedication which you now make. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will ever rejoice that you were brought to this hour; but if your soul shall draw back, and you shall put Christ to an open shame, this deed and this hour shall be everlasting witnesses against you.

You have been deeply convinced of your personal sinfulness; you have heartily repented thereof; you have believed in the forgiving love of Jesus Christ; you have dedicated your heart and life to him: that dedication you are about to renew in the presence of God and this congregation. Yet, be not cast down. Though we have thought it meet to admonish you, it is with a calm and cheerful hope that He who in love has called you will never leave nor forsake you until you shall stand in Zion and before God.

OFFICERS OF THE CHURCH, 1865.

Pastor.

HENRY WARD BEECHER.
Installed Nov. 11, 1847. Residence, 82 Columbia St.

Deacons.

THOMAS C. FANNING, MARTIUS T. LYNDE, JOHN BLISS.*
ANDREW FITZGERALD, R. D. BENEDICT, A. D. WHEELOCK.†
SAMUEL W. BURTIS, GEO. C. ROBINSON, BENJ. P. JONES.‡

Clerk of the Church.

THOS. G. SHEARMAN, 186 Clermont Av.; and 11 Park Row, N. Y.

Treasurer of the Benevolent Fund.

ANDREW FITZGERALD,.....61 Orange Street.

Examining Committee.

PASTOR AND DEACONS (*ex-officio*).
E. H. GARBUTT, R. R. GRAVES.*
T. R. BIRD, L. W. HART.†
J. T. CONKLING, A. HILL, JR.‡

Music Committee.

PASTOR (*ex-officio*).
R. R. GRAVES, E. H. GARBUTT.*
L. PALMER, B. P. JONES.†
R. D. BENEDICT, J. B. HUTCHINSON.‡

Sabbath School.

GEORGE A. BELL, *Superintendent*, 2 Clark St.
LORIN PALMER and OLIVER B. COOMES, *Ass't Superintendents*.
CHAS. L. ALLEN, *Secretary*. MORTIMER G. WHITE, *Librarian*.

Trustees of the Society.

JAS. FREELAND, R. S. BENEDICT, H. B. CLAFLIN.*
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Clerk of the Society.

ROBT. D. BENEDICT, 365 Adelphi St.; and 71 Wall St., N. Y.

Sexton and Clerk of Trustees.

H. S. WELD,.....11 Willow Street.

---

* Terms expire Jan. 1, 1866. † Terms expire Jan. 1, 1867.
‡ Terms expire Jan. 1, 1868.

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Plymouth Church.

OF

BROOKLYN, N. Y.

FORM OF ADMISSION,

ARTICLES

OF

FAITH AND COVENANT.

1870.

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Daily Union Print.

Form of Admission to the Church.

[The Articles of Faith, Covenant, and Rules, having been revised by a Special Committee, were adopted by the Church as they now stand, on the 17th of April, 1818, by a unanimous vote.]

Address by the Pastor

You have separated yourselves from this congregation, dear friends, to perform one of the most momentous, and yet joyful acts of your life. You will never cease to feel the effect of the dedication which you now make. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will ever rejoice that you were brought to this hour; but if your soul shall draw back, and you shall put Christ to an open shame, this deed and this hour shall be everlasting witnesses against you.

You have been deeply convinced of your personal sinfulness; you have heartily repented thereof; you have believed in the forgiving love of Jesus Christ; you have cast your heart and life to him: that dedication you about to renew in the presence of God and this congregation. Yet, be not cast down. Though we have thought meet to admonish you, it is with a calm and cheerful that He who in love has called you will never leave no sake you until you shall stand in Zion and before God

NOTICE.

(From Plymouth Church Manual.)

1. It is the *duty* of every member of the church to communicate to the Clerk the fact of the death of any relative who is also a member. This duty is generally, and, under the circumstances, perhaps excusably, forgotten. Such being the case, it may be considered the duty of every member knowing of the death of another member, though not a relative, to inform the Clerk. It is hoped that more attention will be paid to this matter hereafter.

2. It is also extremely desirable that the Clerk should be informed of the marriage of female members of the church, in order that their names may be changed on the register. Such information will be gratefully received from any one, whether a relative or not.

3. Applications for letters of dismission, certificates of membership, &c., should always be made in writing, giving the address to which such letters, &c., are to be sent. Members sometimes send such requests without giving any address, when their residence is entirely unknown to the officers of the church.

All such applications must be sent, *not to the Pastor*, but to the Clerk of the church.

JOHN A. FOWLE, Clerk,
71 Hicks St., Brooklyn.

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Do you now avouch the Lord Jehovah to be your God; Jesus Christ to be your Saviour; the Holy Spirit to be your Sanctifier? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to the service of God? Do you receive his word as the rule of your life, and, by his grace assisting you, will you persevere in this consecration unto the end?

[The ordinance of Baptism, if not previously received, will here be administered.]

Covenant with the Church.

[Here those who unite by letter will rise in their places.]

Do you solemnly covenant and agree to study the peace, purity and liberty of this Church; to love and watch over its members as your brethren; to receive from them all needful care and admonition? Will you labor together with us in the maintenance of its public worship and ordinances; submit to necessary discipline, and avoid all causes of scandal and offence, so long as in the Providence of God you shall continue among us?

[The members of the Church will here rise.]

We, then, the members of this Church, do joyfully [illegible] cordially receive you into our number. We promise t[illegible] with you, to love, to edify, and by all means in our po[illegible] advance you in the Divine life. Amen.

Articles of Faith.

1. We believe in the existence of One Ever-living and True God, Sovereign and Unchangeable, Infinite in Power, Wisdom and Goodness.

2. We believe the Scriptures of the Old and New Testaments to be inspired of God; to contain a revelation of His will, and to be the authoritative rule of faith and practice.

3. We believe that the Father, the Son, and the Holy Ghost, are revealed in the Scriptures as existing, in respect to attributes, character and office, as Three Persons, equally Divine; while in other respects they are united, and are, in a proper sense, One God.

4. We believe that our First Parents were created upright; that they fell from their original state by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.

5. We believe that God so loved the world that He gave his only begotten Son to die for it; that Christ appeared in the flesh; that he set forth a perfect example of obedience; that he purely taught the truths needful for our salvation; that he suffered in our stead, the just for the unjust; that he died to atone for our sins and to purify us therefrom, and that he rose from the dead and ascended into heaven, where he ever liveth to make intercession for us.

6. We believe that God offers full forgiveness and everlasting life to all who will heartily repent and believe in the Lord Jesus Christ; while those who do not believe, but persevere in sin, shall finally perish.

7. We believe in the resurrection of all the dead; in a final and general Judgment, upon the awards of which the wicked shall go into everlasting punishment, and the righteous into life eternal.

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